









# A STATEMENT

OF THE

## SUNDAY QUESTION,

CONTAINING

- I. The civil and religious Relations of the Christian Sunday.
- II. Necessity for the Amendment of the Law.
- III. Extent and Evils of Sunday Trading.
- IV. Efforts of Tradesmen themselves to get the Law amended.
- V. Principles of the Bill of the Sunday Rest Central Committee of London Tradesmen.
- VI. Progress of the Question and the Action of the Rural Deaneries upon it.
- VII. Reasons why all Classes should support the Bill.
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- XV. List of Subscribers and Donors.

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*Report of the Committee*

OF THE

SUNDAY REST ASSOCIATION,

1863.

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Office, 8, Parliament Street, London, S.W.

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GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

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„ Gilson, Fishmonger, Haymarket.

„ Grammar, Lambeth.

„ Grove, Clothier, New Cut.

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„ Woods, Clare-street, Clare Market.

*Secretary*, the Rev. Alfred Jones.

# STATEMENT

AND

## FIFTH ANNUAL REPORT.

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### I. Civil and Religious Relations of the Sunday.

THE distinctive object for which this Association was established five years ago, was to gain for the Metropolitan Tradesmen and their Assistants the free enjoyment of the Sunday Rest, and therefore it was called the Metropolitan Sunday Rest Association. The *local* character of the Society, however, constituted its weakness, and therefore, to secure the sympathy of the country generally, it adopted in 1862 its present name, with the desire to extend to all men that which nature requires and God has mercifully given—a weekly Day of Rest.

But although its sympathies are universal, yet its *immediate work now is*, the suppression of Sunday Trading in England and Wales, by the amendment of the Law relating to Trading on the Lord's Day. A question, therefore, of *civil liberty*. Your Committee distinctly believe the religious obligation to observe the Lord's Day as a day especially devoted to the worship of God; yet in this matter they take their stand on civil ground. They do not seek to make people religious by Act of Parliament, but they do seek to secure by Act of Parliament the just right of every man to rest on the national Rest-day, without being deprived of his trade and living by a minority, who, in spite of every remonstrance, perseveringly defy the law; for it is as fairly the province of human law to defend that day from the exactions of work, and to do justice to men observing it, as it is to prevent any other fundamental wrong to individuals or society. Many per-

sons, however, will not allow this to be true, because legislation cannot, in their idea, be separated from the religious observance of the day, and therefore would interfere with the rights of conscience. But to say, that because the Lord's Day, commonly called Sunday, is sanctified by Christians as a season of religious rest and worship, therefore trading and toil and dissipation cannot be prohibited by law without interfering with the rights of conscience, and seeking to make people religious by Act of Parliament, would be as absurd as to say, that because marriage is a religious institution, therefore the Legislature cannot erect legal guards around it without interfering with the rights of conscience; or, to say, that because the Decalogue says "Thou shalt not steal," there can be no statutory provisions securing the rights of property without infringing the liberty of the subject, would be equally absurd.

As a civil and political institution, the establishment and regulation of the Sunday is within the just power of the civil government, and therefore that power which alone made it a *Dies non*, a non-trading day, a non-legal day, alone can make the existing laws effective to put down Sunday Trading. Nor does it detract from the moral or legal sanction of a statute because it is conformable to the law of God as recognized by the great majority of the people, but the very opposite. Therefore, as the Christian Sunday is a civil institution of this country, to which the business and duties of life are by the common law of the land made to conform and adapt themselves, it is no violation of the rights of conscience that the Sunday, the people's Rest-day, which has been enjoyed from time immemorial, sanctioned by common law and recognized by the constitution, should be protected by the Legislature by wise, efficient, and wholesome laws.

The mistaken idea that the *religious observance* of the Sunday was sought to be constrained by law, has proved the great obstacle to successful legislation. But we are not singular in this respect. The same misapprehension of the subject operated adversely to this question across the Atlantic, until it was undertaken by a committee of laymen of New York, whose judicious and energetic labours have divested it of its complications by advocating it on its own merits, without involving any religious question whatever. And so exactly parallel are the circumstances of London and New York, that we can adopt the words of the First Annual Report of the New York Sabbath Committee,

1859, by merely altering the tense of the verb from the perfect to the present. "Availing themselves of some indiscretions on the part of Sabbath reformers in other days, and of the legitimate jealousy of all invasions of the rights of conscience, the enemies of the Sabbath *have*, for a generation, paralyzed at once the arm of the law and the manliness of the public in this regard; so that outrages and nuisances as illegal as intolerable on *any day have* come to enjoy special immunity on the *Lord's Day*, lest the attempt to abate and punish them should be decried as the prompting of 'ascetic Puritanism,' or identified with 'Church and State priestcraft!' It may be hoped that the day of this unworthy *ruse* has passed. The simple distinction between the *civil* and *religious* relations of the Sabbath,—the former, as a sanitary, economical, and beneficent institution, necessary to the being and well-being of civilized society, guarded from the invasion of selfishness and disorder by human laws; the latter, with its divine sanctions, binding the conscience to its sacred observance in the measure in which religious obligations are recognized, but asking nothing of the magistracy beyond unrestricted 'freedom to worship God,' would seem to relieve the whole question of Sunday laws from embarrassment. No one thinks of demanding that the religious *observance* of the Sabbath shall be constrained by law; that must be left solely to the enlightened conscience, and to the promptings of the reason and affections. But free citizens may and do claim that they shall not be molested by the godless and profane in their churches or their homes, while exercising their rights as citizens and as worshippers; and that protection shall be extended to all who choose to enjoy their rest on the day of rest. So far the law may go without trenching on any thing more sacred than selfishness and sin. And the public voice will sustain the administrators of law in interposing its strong arm for the restraint of all flagrant invasions of the inherent and inalienable right of man to a weekly season of repose and worship<sup>1</sup>."

The Corresponding Secretary of the New York Sabbath Committee refers to the same subject in his letter to your Secretary.—"Your note and documents reveal *the pinch* in your Sunday movements. Your Legislature and people have come

<sup>1</sup> First Annual Report of the Sabbath Committee of New York, America, 1859.

to confound the civil with the religious relations of the Sabbath, just as ours did, until unmistakable issues were made, involving no religious question whatever, and pressing them on their own merits. Our course is clear now, and I see nothing to prevent the accomplishment of all that lies within the province of the civil authorities for the protection of Sunday order and morals, with nearly universal popular approval. Then there will remain a great work for the sanctification of the Lord's Day within the Church, and as a matter of sacred obligation. Can you not relieve this question from its complications, and get from Cæsar all that Cæsar has a right to give, and then claim for God what He demands?<sup>2</sup> ”

Now to free this question from its complications in its civil and religious aspects, has been one of the chief efforts of your Committee, believing that it can be fought successfully in the House of Commons, only on the ground of civil liberty, justice, and humanity. But here they wish it to be distinctly understood, that, although they prosecute this question as citizens, they do not compromise themselves as Christians. As Christians they need no legislative enactment to secure to them the Lord's Day for rest and worship—that Blessed Day “of rest and gladness, of joy and light,” is safe in the care of Christ and His sincere followers; nor do they ask the Legislature to constrain the religious observance of that Holy Day by law; no, that must be left to the enlightened conscience; but they do ask, that justice shall be done to good citizens who wish to rest on the Day of Rest; that the despotism of capital shall not invade the rights of the people to a season of rest and worship—in fine, they ask, that *the people's Rest-day*, when labour may wipe off its grime and breathe more freely after a week's exhaustion, and when care shall relax its hold on the frame and the heart, shall be secured to all by wise, and wholesome, and efficient laws.

## II. Necessity for the Amendment of the Law.

The Act of the 29th of Charles II., entitled “An Act for the better Observation of the Lord's Day, commonly called *Sunday*,” passed two hundred years ago, although it is based on the principle of the Christian faith, which is the

<sup>2</sup> Letter from the Rev. R. S. Cook, Corresponding Secretary of the New York Sabbath Committee, Dec. 30, 1862. See also p. 39.

fundamental principle of the constitution, and recognizes the Lord's Day as a day to be devoted to the worship of Almighty God; yet it is so defective in its provisions relating to Sunday Trading, that persons despise it and openly break it. Mr. Chambers, the Magistrate of Union Hall, said before the Select Committee of the House of Commons, 1832, on the defective state of Sunday laws, "They are defective in the mode of recovering penalties; besides that the penalties are not worth recovering, and every time a magistrate attempts to enforce the law he will be liable to an action to which he has no legal defence. For the distress warrant, after a conviction, is to issue against the goods so exposed to sale, which could not be identified, as, for instance, in the case of a butcher when the meat is consumed; even in a search warrant against a receiver of stolen goods, if you take what is not identified, an action can be maintained with success." "Therefore it is not possible," says the Report of the Select Committee of the House of Commons in 1847, "under the present law, to give that protection to the Tradesmen observing it which they require. The fine at present imposed, 5s., can only be levied for one offence; and the courts of law have held that those things can only appear in evidence as showed forth for sale which the witness can prove to have been actually sold. By this decision the keeping open of a shop for the purpose of sale is no offence against the statute. The magistrates have also refused in some places to grant warrants except as against the identical article actually sold; and consequently, when this has been the case, attempts which have been made to enforce the law have been rendered abortive." Add to this the difficulty of putting even this law in motion, since men do not like to summon their neighbours, nor to hire common informers, and it is easy to see that injustice is done to Tradesmen who yield obedience to law. Unless, therefore, something is done, competition may drive them to engage in Sunday Trading until the Sunday itself is obliterated, and all protection of the rights of the labouring classes to a season of rest is swept away; and if the Christian Sunday is lost, it can never be restored, and all is lost<sup>3</sup>.

<sup>3</sup> The correspondent of the New York *Daily Times* thus alludes to one of the striking addresses at the Washington Meeting:

"The veteran Gen. Casey responded to an invitation for his testimony. 'I have been thirty-six years in the military service of my country,' said he,

### III. Extent and Evils of Sunday Trading.

The unsatisfactory state of Sunday laws has given birth to evils of no ordinary magnitude in all the large towns of England, and of Scotland also; but more especially in London, where there are more than 20,000 shops open for business on a Sunday morning. Sunday fairs and Sunday markets are in full swing in many parts of London just as a few stragglers in the neighbourhood are on their way to church. Indeed, the dense mobs of people around the churches in some of these localities effectually prevent people from going to them; and thus the lawless and profane, under the fostering care of defective laws, frustrate the end for which the churches and schools were built. Take, for instance, All Saints, New Cut. Until half-past twelve o'clock of a Sunday morning the whole thoroughfare opposite the church, leading from Westminster-road to the Waterloo-road, is densely thronged with people, while the obstruction on the pavement is so great as to render it extremely difficult to get from one road to the other. If a shop is closed the front is occupied by stalls, which are continued, with slight intermissions, along the whole length of the street. The noise is excessive, and the language of the sellers is not only coarse, but in many instances positively blasphemous; and nothing will induce the respectable tradespeople to expose their own families to the ordeal of making their way to the church assigned to their district, though the distance, perhaps, may not be above one hundred yards from their own doors. And the Incumbent of the district writes: "The religious character of the Lord's Day has, I fear, been altogether obliterated from the recognition of the great majority of the inhabitants of the neighbourhood. And as long as the present state of things is allowed to remain, nothing short of miraculous interference could avail to restore it. The instruc-

'and I know that the army needs a Sabbath. I was five years in the Florida war. In long marches, better time will be made, and the men will go through in better condition by resting on the Sabbath, than by continuous marching. No prudent general will plan for a Sunday battle. I would appeal to the American people to save our Sabbath. If our wealth should be lost in this terrible war, it may be recovered. If our young men are killed off, others will grow up and take their places: BUT IF OUR AMERICAN SABBATH IS LOST, IT CAN NEVER BE RESTORED, AND ALL IS LOST.' The audience was affected to tears by these sententious words from the gray-headed warrior." *Doc. No. XXIV. Sab. Com., New York.*

tion imparted in our schools will weigh like a feather in the scale towards the mitigation of this terrible evil."

A similar state of things exists in Leather-lane, near to St. Peter's, Saffron-hill. About 4,000 persons are congregated in the market of a Sunday morning, and every trade (except public-houses) which ministers to the wants of the appetite or person, as butchers, bakers, drapers, clothiers, grocers, iron-mongers, cheesemongers, tobacconists, and newsvendors, are all open to a late hour on Sunday morning, and some of them all day. There are 400 children in the day schools and 600 on Sunday, but the efforts of the clergyman and those who work with him are neutralized by the demoralizing effects of Sunday Trading.

In Whitecross-street, near St. Luke's church, about 6,000 persons are engaged at one time buying and selling whatever may be bought and sold; and the state of things in the Jews' Mart, Houndsditch, Petticoat-lane, and various other parts of London, are a disgrace to any civilized country. Club-row, Selater-street, and Anchor-street, in Bethnal Green, on Sunday mornings, are infested with a mob collected from all parts of London and the suburbs, buying and selling birds, birdcages, mice, rats, cats, squirrels, dogs, fowls, and goats. The nuisance created by several thousands of such characters to the decent portion of the inhabitants may easily be imagined. And, moreover, barrows and stalls obstruct and annoy those who are on their way to Divine Service in the churches; and the complaints of the decent shopkeepers are frequent, and often loud, that, though taxed so heavily, they are yet unprotected by the law.

#### IV. Efforts of Tradesmen themselves to get the Law amended.

For nearly half a century Tradesmen have been trying to secure to themselves, their families, and their assistants, their civil, social, and religious right to rest on "the Day of Rest;" and, unaided by the Legislature, or the execution of the law of public order and morals, they have in countless instances mutually agreed to close, but they have been invariably defeated and unsuccessful by the faithlessness of one or two of the contracting parties.

They have also appealed<sup>4</sup> to both Houses of Parliament,

<sup>4</sup> The following appeal from an individual Tradesman was circulated

praying for the intervention of the Legislature to protect the right of every good citizen to the free enjoyment of a weekly Day of Rest and worship, but hitherto in vain. Great efforts have been made in Birmingham, Manchester, Salford, Bristol, and Leeds, by those most affected, to stop Sunday Trading, but without permanent success: for, as the Chief Constable of Leeds

among the members of the House of Lords when the last Bill for the amendment of the Sunday laws was before that House:—

“106, New Cut, Lambeth,  
May 1, 1860.

“MY LORD,—I trust your Lordship will pardon the liberty I take in addressing you for the purpose of soliciting the favour of your Lordship's kind aid and support to the Bill now before Parliament in reference to Sunday Trading.

“Permit me, my Lord, to state that I have carried on the business of a Butcher in this locality for the last ten years, and have a wife and nine children entirely dependent on me for support.

“As nearly all the shops are open on Sunday, I am compelled to do the same. Were I to close whilst others are open, in all probability my business (in a neighbourhood like this) would be reduced one-half, and my family might be ruined.

“I find, however, that the system subjects me and my dependants to much unnecessary toil and degradation, and entirely prevents my giving that attention to the duties and responsibilities which I am sure your Lordship will feel devolves upon one having the care of so large a family.

“We are generally in business eighteen hours on Saturday, and from seven o'clock up to dinner time on Sunday, and I hardly need assure your Lordship that the whole of the afternoon and evening of Sunday is scarcely sufficient to recruit our exhausted energies.

“Many attempts have been made by the tradesmen themselves to close their shops by voluntary arrangement, but a very small minority have invariably defeated the object, and it is clear that nothing short of a legal enactment will cure the evil.

“There cannot, my Lord, be a shadow of doubt that not only the Tradesmen and their assistants, but the Labouring Classes would be greatly benefited by confining Sunday Trading as much as possible to articles that are perishable, or those absolutely needed by the public on that day.

“Again apologizing for the liberty I have taken in thus addressing you, I beg most respectfully and urgently to entreat your Lordship's serious consideration of the subject, and your Lordship's powerful support to the Bill now before your Lordship's house.

“I have the honour to remain,

“Your Lordship's most obedient Servant,

“ALFRED REDMAN.”

reports to your Committee, "I have no doubt the bills I posted did in some measure suppress Sunday Trading; yet it cannot be expected to be altogether prevented until some change takes place in the Act of Parliament." In London the Tradesmen have subscribed large sums of money to the Tradesmen's Protection Society, one principal object of which is the abolition of Sunday Labour. The masters and journeymen of the Fish, Ice, and Poultry Trades have formed themselves into an association for the entire abolition of Sunday Labour; and they say in their Report, that inasmuch as there is no fish or poultry markets on Sunday, the articles sold would be as good delivered on Saturday as Sunday. And two years ago the SUNDAY REST CENTRAL COMMITTEE OF LONDON TRADESMEN was formed by your Secretary, of Delegates from all the large parishes of the Metropolis, for the express purpose of petitioning Parliament for relief; and your Committee trust that their effort will be crowned with success, for they take their stand in a just and righteous cause, with a sound and judicious Bill.

#### V. Principles of the Bill of the Sunday Rest Central Committee of London Tradesmen.

Past efforts at improved legislation have failed, it is believed, from various causes. Early reformers confounded the *civil* and *religious* aspects of the question, and advocated it on *religious grounds alone*; hence arose the cry about making people religious by Act of Parliament. And later reformers have failed either from limiting the application of the Act to the Metropolis only, or from attempting to make penal the sale of articles now allowed, or from attempting to legalize the sale of articles now forbidden.

The Central Committee of Tradesmen's Bill is a General Bill for England and Wales, resting on the simple basis of taking the law as it now stands, but seeking to make that law more effectual, by enjoining heavier penalties on offenders, and by making the Police its executive. It will not legalize the sale of any article whose sale is now illegal: it will not make illegal the sale of any article which is now allowed. For it has been found, that the present failures of the law do not arise from the conviction that its provisions are unjust in principle, but simply from the fact, that the penalty of 5s. being the whole extent of fine

for any number of acts of trading on the same day, and that whether there has been a previous conviction or not, is not a penalty formidable enough to stop the trading: and it is the less dreaded, because from the difficulties which at present stand in the way of its enforcement, the chances in any case are, that it will be escaped altogether.

Its penalties are moderate for the first offence, but cumulative for repeated offences, upon the principle of being lenient and yet effective.

But any measure, however excellent, would be of no avail when passed, unless the Police were made its executive, since private persons would not like to be continually summoning their neighbours, nor to hire common informers.

No articles allowed to be sold, on the plea of necessity, under the law as it now stands, are interfered with. Those now by law prohibited are alone repressed.

Now the principles of the proposed Bill are fair and reasonable, and are put forth by the Tradesmen themselves. Besides, they ask only for their civil and religious rights to a weekly Rest-day. They ask for the free enjoyment of the Sunday Rest by the amendment of the law. They say, "The gentleman has his Sunday to himself, and the mechanic," and then justly ask, "and why not the Tradesman?"

There can be no doubt that their case is one of great hardship, and that great injustice has been done a very great majority of Sunday Traders: but much harder still is the fate of the Shopkeepers' Assistants, who are forced to work seven days for a six-days' wage. In the evidence before the House of Commons in 1847 on Sunday Trading, a journeyman Butcher said, "We complain of working so many hours of a Saturday, twenty-one hours of a Saturday, and then rising early of a Sunday morning, and working till half-past twelve. After dinner on Sunday we feel so tired that we are not fit to go out<sup>6</sup>." In the Report of the Society for the Abolition of Sunday Labour in the Fish, Ice, and Poultry Trades, it is said, "The men labour fifteen hours on week-days, and from eight to ten on Sundays, being forty hours more per week than the mechanic works." And the consequence of this ceaseless, restless toil is premature

\* Minutes of Evidence before the Committee of the House of Commons, 1847.

<sup>6</sup> C. 1847. 1376.

old age. Old age at fifty is a common occurrence. And what a cabman exclaimed on his dying pillow, tens of thousands of men in London may truly say, "*I never had my Sundays,*" but

"Toil, toil away,  
Sixteen hours a day,  
Not six but seven,  
Without a resting-day  
To hear of hell or heaven."

And shall the philanthropists of England be moved by the clanking chains of the slaves in her colonies, and be indifferent to those of their own blood at home? Mercy pleaded for them, let it plead with equal success for these, and then, with the blessing of our Heavenly Father, the light of the "Day of days" will enter in and abide in every home in the land.

## VI. Progress of the Question and the Action of the Rural Deaneries.

Unlike the Sabbath Committee of New York, your Committee cannot point to one legislative victory. But reformations with us are the growth of years. We are slow in our changes, even when we are convinced the change would be beneficial; and the words of Ovid are often true of us as a nation, as well as individuals,—

"We see the right, and we approve it too;  
Condemn the wrong, and yet the wrong pursue."

Nevertheless, a great moral reformation has taken place. Public opinion is in favour of amendment of the law. Unanimity prevails among the Sunday Societies with reference to the Tradesmen's Bill, and they are pledged to support it. And inasmuch as your Committee have prosecuted the question on the basis of civil liberty, all the friends of order and good government are preparing to give them their support.

The first step of this Committee five years ago was a systematic investigation of the extent and evils of Sunday Trading in London, which developed the startling fact that more than 20,000 shops were open on a Sunday morning; and, strange as it may appear, nearly 19,000 of the Tradesmen who kept their shops open were in favour of Sunday Trading being suppressed by a stringent law.

The next step of your Committee was to correct and arouse

public opinion as to the claims and perils of the Christian Sunday, to prepare the way for legislation by creating an intelligent and healthful sentiment in favour of the Sunday Rest, for we all know that the House of Commons works from without, and whoever attempts reformatory schemes in the face of an indifferent or hostile public opinion, will certainly never meet with success.

Hence in 1859 they issued five special Appeals, No. I. To the Inhabitants of the Metropolis; No. II. To the Higher Classes; No. III. To the Employers of Labour; No. IV. To the Tradesmen; and No. V. To the Sunday Purchasers, in all of which, the civil right to the Sunday Rest, and its social blessings, are distinctly set forth. Nearly 100,000 of those valuable documents have been put into circulation by your Comitée, and ten times as many ought to have been distributed, but the want of funds precluded this.

In 1860 your Committee took an active part in favour of Lord Chelmsford's Bill; and early in 1861 they organized a deputation to the Home Secretary, the late Sir G. C. Lewis, to procure the insertion of a clause to the effect that "all public crying of goods for sale in the streets on Sundays be prohibited in the next Metropolitan Police Act, or in any Act in which such clause would be admissible." The Lord Bishop of London introduced the deputation, and the matter was investigated, but nothing has been done to abate a very grievous evil. Some kind persons from false benevolence would fain defend the noise of "the poor friendless boys," little dreaming that the practice is a school of vice, and the gains acquired by it are spent in petty gambling and low theatres; while, on the other hand, it is a flagrant violation of the rights of good citizens, and is the least defensible of all Sunday Trading, for the Association of News-vendors say, that almost all the newspapers ostensibly published on Sunday are really published on Thursday or Friday, or at least in time for the early mail on Saturday.

One of the great obstacles to successful legislation on this question has been, however, the want of unanimity among the ranks of the Sunday Observance Societies, and your Committee felt, that unless they could be united in operation nothing could be done. Your Committee, therefore, authorized the Hon. Secretary to confer with the Secretary of the Lord's Day Observance Society, with the view to obtain their co-operation to

put down the public crying of goods for sale in the streets on Sundays, and they are thankful to be able to report, that in that question the two Societies were united.

Having been encouraged further, by the assurance that if the two Societies could agree on the principles of a Bill, the Society for Promoting the Due Observance of the Lord's Day would use its influence to secure its progress through the Houses of Parliament, the Secretaries of the two Societies were then empowered to confer with reference to the question, which resulted in a joint Report, in which the two Secretaries were agreed, and which contained the principles of a Bill.

The Report was approved by both Societies, and your Committee received the following Resolution from the Society for Promoting the Due Observance of the Lord's Day, asking them to prepare the Bill:—

“Resolved, that this Committee would request the Committee of the Sunday Rest Association to take the initiative by preparing a Bill for the suppression of Sunday Trading; and it entertains a strong hope, that in such case the Committee will be able to support it.”

The want of funds made your Committee shrink at first from the responsibility; but the great importance of the question carried them forward; and a Bill, sound in principle, and operative in character, has been drawn up by the kindness and liberality of Robert Baxter, Esq., from the joint Report of the Secretaries, and has received the approval of some of the most eminent lawyers, and the most judicious members of the House of Commons.

The local character of the Bill, however, as the local character of the Association formerly, contained elements of weakness and failure, and, therefore, it was determined at the commencement of the session, 1862, to extend its provisions to the country,—in fact, to make it a National measure.

The united efforts of the Committee of Tradesmen, and of your Committee, acting through their Hon. Secretary, were now addressed to the procurement of a suitable member of the House of Commons to introduce the Bill, and they are glad to be able to say that Mr. Samuel Gurney, M.P., the Chairman of the Fish, Ice, and Poultry Trades Society, with pleasure allowed his name to be put on the Bill as supporter of it; and that Mr. Arthur Mills, M.P., encouraged your Committee

to hope, that, if the Government pledged itself not to oppose the measure, he would introduce it. In order to ascertain this, it was necessary that a deputation should wait upon the Home Secretary. Your Committee, therefore, authorized the Hon. Secretary to organize a deputation to the Home Minister, previously to the introduction of the Bill.

When the various preliminaries were arranged, all the Sunday Societies were invited to join the deputation, and on Monday, March 31, the day appointed by the Home Secretary, a most influential deputation attended at the Home Office, consisting of 150 noblemen and gentlemen, among whom were the Bishop of London, eleven Members of Parliament, the Archdeacons of London and Middlesex, Canons Wordsworth, Jelf, Champneys, Jennings, and clergymen from all parts of London, and members of the trading community. The deputation was introduced by the Bishop of London, the President of the Association, and five Memorials were presented in favour of the Tradesmen's Bill: from the Sunday Rest Association, by the Bishop of London; from the Fish, Ice, and Poultry Trades, by Samuel Gurney, Esq., M.P.; from the Society for the Promotion of the Due Observance of the Lord's Day, by Sir Brook W. Bridges, Bart., M.P.; from the Sunday Rest Committee of Tradesmen, by Taverner Miller, Esq., M.P.; and from the Shopkeepers' Assistants of Lambeth. The deputation was unsuccessful, and the measure was postponed for another session; still the subject has gained ground and strength by apparent failures and waiting, and its friends feel more confident of final success, for it is the cause of God, good government, and humanity.

Previously to the commencement of the present session, 1863, your Committee began to prepare the way for the introduction of the Tradesmen's Bill; but as Mr. Arthur Mills would not pledge himself to introduce the Bill without some prospect of success, it was resolved to hold a Meeting of the friends of the Sunday Rest Reform of both Houses of Parliament, of the leading Clergy and Laymen of the Metropolis, and of members of the Trading Community, to consider, 1st, Whether our Bill entitled, "Selling, Hawking, Crying, and Delivering Goods on the Lord's Day Bill," and adopted by the Sunday Rest Central Committee of Tradesmen, from whom it will emanate, shall be at once introduced into the House of Commons; and if not, 2ndly, What shall be the future proceedings of the Association.

On February 11, the Meeting was held, His Grace the Archbishop of Canterbury in the chair, in the Board Room of the Society for the Propagation of the Gospel, which was most kindly lent for the occasion. The following noblemen and gentlemen took part in the proceedings:—The Bishop of London, the Bishop of Lincoln, the Bishop of St. Asaph, the Bishop of Winchester, the Duke of Marlborough, Lord Chelmsford, Lord Claude Hamilton, M.P., Sir Brook W. Bridges, Bart., M.P., Arthur Mills, Esq., M.P., Thomas Webster, Esq., and the leading clergy and members of the Tradesmen's Committee. The Meeting agreed unanimously, 1st, That the laws relating to Sunday Trading were very defective and ought to be amended; 2ndly, That the case of Tradesmen was one of great hardship, and positive injustice was done them by deprivation of their civil right to rest on the Day of Rest; but to the question, Shall the Bill be introduced this Session? the Meeting was not agreed unless there was some probability of success, and the following resolution was unanimously adopted: "That this Meeting is of opinion that steps should be taken for ascertaining the feeling of Members of the House of Commons and of the country generally, as to the expediency of speedily introducing the Bill of the Sunday Rest Central Committee of Tradesmen." After some minor business, and a vote of thanks to the Chairman, the Meeting separated.

The exertions of your Committee were now directed to the House of Commons, but without encouragement, and after repeated efforts postponement was found to be absolutely necessary. Your Committee now resolved to move public opinion, and when it was asked, how can that be done? Mr. Henry Hoare replied, "By the introduction of the Sunday Rest Question into all the Rural Deaneries." His very practical suggestion was at once adopted, and great results have followed, which inspire your Committee with the anticipation of the successful introduction of the measure into the House of Commons next session.

On the invitation of Mr. Hoare, the Secretary attended a meeting of the Committee of the Association of past and present Churchwardens, which unanimously agreed, "That measures be taken for complying with the Rev. Alfred Jones' request (bringing the question of the Sunday Rest Reform under the notice of the Rural Deaneries of the diocese), and that he be requested to supply a copy of the Bill proposed, and of Dr. Wordsworth's

Sunday Hymn, with the best thanks of the Committee for his attendance this day." Extract from the Minutes, Feb. 25, 1863. The Secretary attended the same Committee on March 12, 1862, and the following is an extract from the Minutes of that date: "The Rev. Alfred Jones made a statement of the steps taken by the Sunday Rest Association in favour of the due observance of the Christian Sunday; he was listened to with great interest, and it was agreed that the subject is a fit one for discussion at meetings of Clergy and Laity in the different Rural Deaneries."

Now the results which have followed the adoption of these resolutions by your Committee prove the value and practical character of them. The Secretary was authorized by your Committee to call upon the Rural Deans of the dioceses of London and Winchester, with the view to obtain their sanction to hold special meetings of the clergy and laity to consider what could be done to preserve the Sunday as a day of rest.

Having obtained the consent of the Rev. John Patteson, Rural Dean of Spitalfields, to hold a special meeting of the deanery, the Secretary waited upon the Clergy, who gladly signed the following requisition:

#### "DEANERY OF SPITALFIELDS.

*"To the Rev. John Patteson, M.A., Rural Dean of Spitalfields.*

"April 23, 1863.

"REV. AND DEAR SIR,—We, the undersigned Clergy of your Deanery, feeling the pressing importance of the subject of Sunday Rest, and deeply conscious of the demoralizing effects of Sunday Trading, beg to suggest the desirableness of a Special Meeting of the Deanery to consider whether action can be taken, in conjunction with other Deaneries, for the promotion of a better observance of the Lord's Day.

"We would also further suggest that a certain number of the zealous laity of the district be invited to take part in the deliberations, and that the Rev. Alfred Jones, Secretary to the Sunday Rest Association, be requested to attend.

"T. GIBSON, D.D.	W. J. GRUNDY, Ph. D.
"JOHN TAGG, M.A.	JOHN COLBOURNE, B.A.
"C. M. CHRISTIE.	WILLIAM KERRY, M.A.
"ISAAC BROCK, B.A.	SAMUEL THORNTON, M.A.
"J. E. KEANE, St. Jude's.	THOMAS SCOTT, M.A."

On the receipt of this the Rural Dean sent forth the following letter to his clergy :

“REVEREND AND DEAR BROTHER,—In compliance with the foregoing requisition, and with the sanction of the Bishop, I invite you to a Special Decanal Meeting on Tuesday afternoon, May 12th, at Three o’Clock punctually, in the Vestry of the Parish Church of Spitalfields.

“I would also request each Incumbent to invite the two or three Laymen, whose presence he would desire at the Special Meeting.

“Ever yours faithfully,

“JOHN PATTESON,

“Rural Dean.

“Rectory, May 2, 1863.”

The meeting was eminently successful, and Mr. Hoare was present by special invitation. Strong feelings were expressed by the Clergy and Laity in favour of repressive measures to stop Sunday Trading, and the following extract from Minutes will show a good result :

“At a Ruri-Decanal Meeting of Clergy and Laity held in the vestry of Christ Church, Spitalfields, May 12, 1863, it was resolved unanimously, “‘That this Meeting having heard the statement of the Rev. Alfred Jones, pledges itself to co-operate in the efforts of the Sunday Rest Association in the various parishes of this Deanery.’

“It was also unanimously resolved,

“‘That a Joint-Committee be now formed consisting of the Incumbent, and one Churchwarden of each Parish in the Deanery, to co-operate with the Rev. Alfred Jones on the subject of the first resolution.’

“JAMES PATTESON,

“Rural Dean.”

The Clergy of the Deanery of St. Sepulchre signed the same requisition to the Rev. James Jackson, M.A., Rural Dean, April 29, and a meeting was summoned May 22, and the following Resolution was entered upon the Minutes :

“*At a Meeting of the Clergy of the Rural Deanery of St. Sepulchre, held at St. Sepulchre’s Vestry, May the 22nd, 1863, the following Resolutions were unanimously adopted :—*

“1. That the Clergy of this Deanery, assembled at a Meeting convened by requisition ‘to consider whether action can be taken in conjunction with other Deaneries, for the promotion of a better observance of the Lord’s Day,’ do respectfully suggest to their brethren the setting apart, by common consent, one Sunday, for Special Sermons on the subject, urging on the Sunday buyers and Sunday sellers their responsibilities in this respect, and on their

Congregations generally, the importance of aiding the Clergy in their effort to carry out this very desirable object.

"2. That without more being desired than kindly to request the co-operation of the Clergy not present at the Meeting, the 21st of June seeming an appropriate period for bringing the subject before the Congregations of the Deanery, the whole of the Clergy be respectfully asked to fix on that day for the Sermons, unless specially inconvenient: and in that case to be so good as to name the nearest available Sunday for that purpose.

" JAMES JACKSON,

" *Rural Dean.*"

The Deanery of St. Pancras has also held a special meeting, and the following is an extract from the Minutes:

"At a Special Meeting of the Clergy of the Rural Deanery of St. Pancras, held in the vestry of St. Pancras Church, on Monday, June 8. to hear a statement from the Rev. Alfred Jones on the objects and operations of the Sunday Rest Association, it was resolved unanimously,—

"1st. That this Chapter approves of the course at present adopted by the Sunday Rest Association, and is prepared to give it a cordial support.

"2nd. That the Members of this Deanery, with a view to co-operate with the Sunday Rest Association in carrying the Tradesmen's Bill to Parliament, agree to make a simultaneous appeal by means of the pulpit, the issuing of placards, or any other means that may be deemed advisable.

" W. W. CHAMPNEYS,

" *Rural Dean.*"

The Deanery of St. Martin-in-the-Fields has met, and a Committee been formed.

Several other deaneries in this diocese, and also in the dioceses of Winchester, Oxford, St. David's, and Llandaff, have promised to take action in this matter; and your Committee devoutly hope that the Rural Deaneries throughout the kingdom will meet together in consultation with some of the faithful laity, as in Spitalfields, to consider what can be done to aid this blessed and holy work, particularly those of our large cities and towns, as Bath, Birmingham, Brighton, Bristol, Leeds, Liverpool, Manchester, Oxford and Cambridge, &c. Should they do so, great practical results will follow, for it is believed if a simultaneous movement is made, the Tradesmen's Bill, which is sound in principle and operative in character, will become the law of the land.

The Rural Deaneries will carry with them all the friends of order and good government; but there are many people whom this method will not reach, and therefore your Committee are

appealing to them in large placards, which are now being extensively posted in all places where Sunday Trading is carried on.

## FAIR PLAY.

PLEASE

**NOT TO SHOP**

ON

**SUNDAYS.**

“The Gentleman has his Sunday to himself, and the Mechanic, and why not the Middle-class-man and the Tradesman?”—*Minutes of Evidence taken by a Committee of the House of Commons, 1847.*

Sunday Rest Association, 8, Parliament Street, S.W.

This plan is generally approved, and the Committee hope that their friends will aid them to carry it out to the utmost extent. The English are characterized by their love of Fair Play; and your Committee ask the Working Classes this question, “Is it fair to the Tradesman and those in his employ to deprive them of the Day of Rest, because you will not go and shop on a Saturday night?” The Working Classes will honestly answer, No. This appeal, therefore, is addressed to them, *to do to others as they would that others should do them*, lest their tyranny, in depriving Tradesmen of the Sunday, should be visited upon their own heads, and they themselves, losing the Day of Rest, should henceforth have to work seven days a week for six days’ wage.

**VII. Reasons why,—1. Working men, 2. Tradesmen, 3. Students, 4. The State, and 5. All sincere Christians should support the Bill of the Committee of Tradesmen, and Rest on Sundays.**

1. Because it restrains masters from exacting seven days’ work for six days’ wage, and secures to every man the weekly Day of Rest, which, as the New York Tribune says, “is emphatically the poor man’s day—his weekly day of exemption from ordinary labour—a day on which he may enjoy fully the society of his wife and children. We believe that, if all peculiar respect for it were obliterated, the majority of the poor would work

seven days per week for no more average wages than they now receive for six, and that their moral, physical, and pecuniary condition would be decidedly worse than it now is. We hold it, therefore, the clear interest of the labouring classes, as such, to uphold and insist on the present legal *status* of Sunday<sup>7</sup>."

2. Because there is nothing gained by Sunday Trading. "There is no trade that we are aware of that violates the Sabbath law by labour so much as the bakers do, and no trade has suffered so much in consequence. A rich master baker, who has got his wealth by the profits of his business, is a rare thing to be met with. There are more journeymen in the baking trade who are decayed masters than in any other<sup>8</sup>." "A distinguished merchant said to the writer of this—'There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbour on the Sabbath for more than twenty years. It is altogether better to get them off on a weekday than on the Sabbath. It is about thirty years since I came to this city: and every man through this whole range, who came to his store, or suffered his counting-room to be opened on the Sabbath, has lost his property.' An old gentleman in Boston remarked, 'Men do not gain any thing by working on Sunday. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it, men do not gain any thing in the end by working on the Sunday<sup>9</sup>.'" "Do you conceive serving on a Sunday is injurious to the pecuniary interest?—I see it by most Tradesmen round, that those who shut their shops on the Sunday are the people that do the best<sup>1</sup>." Mr. Bagnall, a large iron-master, discontinued the working of his blast-furnaces on a Sunday, and in 1841, two years after the change took place, stated in evidence before a Committee of the House of Lords, "We have made rather more iron since we stopped on Sundays than we did before." After a seven years' trial of the plan, Mr. Bagnall wrote thus: "We have made a larger quantity of iron than ever, and gone on in all our six iron-works much more free from accidents and interruptions than during any preceding seven years of our

<sup>7</sup> Tribune, New York, America, April 23, 1860.

<sup>8</sup> Address on the Evils of Sabbath Labour, p. 11.

<sup>9</sup> Permanent Sabbath Documents, America, p. 11.

<sup>1</sup> Report on the Sabbath, p. 50.

lives<sup>2</sup>." Evidence might be multiplied a thousandfold, to prove that it is to the temporal interest of Tradesmen, merchants, and manufacturers to support the Tradesmen's Bill.

3. Because "all men, of whatever class, who must necessarily be occupied six days in the week, should abstain on the seventh; and in the course of life they would assuredly gain by giving to their bodies the repose, and to their minds the change of ideas suited to the day, for which it was appointed by unerring wisdom. I have frequently observed the premature death of medical men from continued exertion. I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week: it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and, to preserve others, I have frequently suspended them from the discharge of those duties. The working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life<sup>3</sup>." And Wilberforce said "he could name several of his contemporaries in the vortex of political cares whose minds had actually given way under the stress of intellectual labour, so as to bring on premature death<sup>4</sup>." And Sir David Wilkie said, "Those artists who wrought on Sunday were soon disqualified from working at all<sup>5</sup>;" and "we never knew a man work seven days to the week, who did not kill himself or his mind<sup>6</sup>." And Burke said, "They who always labour can have no true judgment; they exhaust their attention, burn out their candles, and are left in the dark<sup>7</sup>." And Isaac Taylor said, "To the student, a Sunday well spent, is the best of all refreshment to the mere intellect<sup>8</sup>." For, according to Sir Matthew Hale's good maxim,

"A Sunday well spent  
Brings a week of content,  
And health for the toils of the morrow:  
But a Sabbath profaned,  
Whatsoe'er may be gain'd,  
Is a certain forerunner of sorrow."

<sup>2</sup> Baylee's Statistics, pp. 88, 89.

<sup>3</sup> Minutes of Evidence before the House of Commons, 1832, p. 119. Dr. Farre.

<sup>4</sup> Venn in Scott's Discourse on Wilberforce, p. 32, *note*.

<sup>5</sup> The Sabbath at Home and Abroad, p. 47.

<sup>6</sup> The Standard.

<sup>7</sup> Burke's Speeches.

<sup>8</sup> Isaac Taylor.

4. Because Sunday labour demoralizes a people, enfeebles the constitution, and dwarfs the intellect. "Rely on it," says Lord Macaulay, "that intense labour, beginning too early in life, continued too long every day, stunting the growth of the body, stunting the growth of the mind, leaving no time for healthful exercise, leaving no time for intellectual culture, must impair all those high qualities which have made our country great. . . . On the other hand, *a day of rest recurring in every week*, two or three hours of leisure, exercise, innocent amusement, or useful study, recurring every day, must improve the whole man physically, morally, intellectually; and the improvement of the man will improve all he produces<sup>9</sup>." And he further observes, that, "if the Sunday had not been observed as a day of rest, but the axe, the anvil, and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilized people than we are. . . . Of course I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of a year, he will generally have produced more by working seven days a week than by working six days a week, and I firmly believe that at the end of twenty years he will have produced less by working seven days a week than by working six days a week<sup>1</sup>." Indeed wherever it has been tried this has been proved. "I well remember that during the war, when it was proposed to work all Sunday in one of the royal factories for a continuance, not for an occasional service, it was found that the workmen who obtained government consent to abstain from working on Sundays executed in a few months even more work than the others<sup>2</sup>." It is therefore of great advantage to a state, for it enriches, civilizes, and ennobles the people. Besides, as a civil institution, the Sunday is of the greatest importance to a state, for as Adam Smith says, "the Sabbath as a political institution is of inestimable value, independently of its claims to Divine authority<sup>3</sup>." Indeed, it is of the highest benefit

<sup>9</sup> Lord Macanlay's Speeches, p. 451.

<sup>1</sup> Speeches (1854), pp. 450, 451.

<sup>2</sup> Life of Wilberforce, vol. i. p. 275.

<sup>3</sup> "The baronet's [Sir John Sinclair] next undertaking was a quarto Essay against what he considered a too strict and puritanical observance of the Sabbath in Scotland, but with singular conscientiousness he destroyed the whole

to a state, "considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of people that sense of their duty to God so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitted continuance of labour without any stated times of recalling them to the worship of their Maker<sup>4</sup>." And the late Justice McLean, of the United States Supreme Court, said, "Where there is no Christian Sabbath there is no Christian morality, and without this free government cannot long be sustained<sup>5</sup>." And Baron Augustin Cauchy, a member of the French Institute, who took an active part in the Sunday movement in France, also says, "Wherever a nation fails to keep the Christian Sunday, Christianity ceases to exist. There would be an end to domestic life, to family ties; and civilization would soon be succeeded by barbarism<sup>6</sup>," and such barbarism as developed itself under the awful reign of terror in France.

And 5. Because it is the "Lord's Day," when God's law and grace for sinful man are made to meet in a divine Redeemer, a divine Gospel, and a divine Day. "The divine origin of the Sabbath might be almost proved from its opposition to the lower propensities of mankind. In no age of the world since labour was known would any master of the serf, the slave, or the cattle have *spontaneously* given up a seventh part of their toil. No human legislator would have proposed such a law of property, or, if he had, no nation would have endured it. . . . The

manuscript on hearing this remark from his friend, Dr. Adam Smith, which was the more remarkable as coming from the apologist of David Hume,— "Your book, Sir John, is very ably composed; but the Sabbath, as a political institution, is of inestimable value, independently of its claims to Divine authority."—*Memoir of Sir John Sinclair*, by Chambers.

<sup>4</sup> Blackstone's Commentaries, vol. iv. p. 63.

<sup>5</sup> Sabbath Documents, New York, No. xiii.

<sup>6</sup> Letter, My Connexion with the Sabbath Movement in France. C. COCHRANE.

"A corruption of morals usually follows a profanation of the Sabbath." —BLACKSTONE.

"Il n'y a pas de religion sans culte, et il n'y a pas de culte sans dimanche."—MONTALEMBERT.

Sabbath in its whole character is so strongly opposed to the avarice, the heartlessness, and the irreligion of man, that, except in the days of Moses and Joshua, it has never been observed with due reverence by any nation in the world<sup>7</sup>."

"O Day most calm, most bright!  
The fruit of this, the next world's bud;  
The indorsement of supreme delight,  
Writ by a Friend, and with His blood;  
The couch of time; care's balm and bay:—  
The week were dark, but for thy light;  
Thy torch doth show the way.

"The other days and thou  
Make up one man; whose face *thou* art,  
Knocking at Heaven with thy brow;  
The working days are the back part;  
*The burden of the week lies there,*  
*Making the whole to stoop and bow,*  
*Till thy release appear.*

"Man had straightforward gone  
To endless death; but thou dost pull  
And turn us round, to look on One,  
Whom, if we were not very dull,  
We could not choose but look on still:  
Since there is no place so alone  
The which He doth not fill.

\* \* \* \* \*

"The Sundays of man's life,  
Threaded together on time's string,  
Make bracelets to adorn the wife  
Of the eternal, glorious King:  
On Sunday, Heaven's gate stands ope<sup>8</sup>;  
Blessings are plentiful and rife;  
More plentiful than hope.

\* \* \* \* \*

<sup>7</sup> Dr. Croly, *Divine Origin and Obligation of the Sabbath*, 1850, p. 17.

<sup>8</sup> "There's something beautiful in the church-bells, don't you think so, Jem?" asked Capstick in a sudden tone. "Beautiful and hopeful, they talk to high and low, rich and poor, in the same voice; there's a sound in 'em that should scare pride and envy and meanness of all sorts from the heart of man; that should make him look upon the world with kind forgiving eyes; that should make the earth seem to him, at least for a time, a

“Thou art a day of mirth;  
 And where the week-days trail on ground,  
 Thy flight is higher as thy birth.  
 Oh, let me take thee at the bound,  
 Leaping with thee from seven to seven<sup>9</sup>;  
 Till that we both, being toss'd from earth,  
 Fly hand in hand to Heaven<sup>10</sup>!”

Your Committee therefore appeal to all classes of Society, the high and the low, the rich and the poor, the master and the servant, to help with all their strength the cause of universal Sunday Rest, that the grand designs of the Christian Sunday may be fulfilled, for that Holy Day in the week, like the sun in the sky, imparts life, health, and comeliness on whomsoever it shines.

#### VIII. The Union of Sunday Societies necessary to ensure the success of the Tradesmen's Bill.

Sunday Societies are numerous, but their object is one. Although their object is one and the same, viz., the conservation of the Christian Sunday, yet there has been no unanimity, and consequently the progress of the question has suffered. There has been no want of union, however, on the other side; the enemies of the Day are united. There are no dissentients in their camp. Let there be none in ours. Let the lovers of the Day which has brought us near to God through Christ Jesus, be not

holy place. Yes, Jem, there's a whole sermon in every sound of the church-bells, if we only have the ears to understand it. There's a preacher in every belfry, Jem, that cries, 'Poor, weary, struggling, fighting creatures, poor human things! And you, ye humble vessels, gilt and painted, believe the iron tongue that tells ye that for all your gilding, all your colours, ye are the same Adam's earth with the beggars at your gates. Come away, come, cries the church-bell, and learn to be humble; learning that however daubed and painted, and stuck about with jewels, you are but gross clay. Come, Dives, come, and be taught all your glory as ye wear it, is not half so beautiful in the eyes of Heaven as the sores of uncomplaining Lazarus. And ye poor creatures, livid and faint, stunted and crushed with the pride and hardness of the world, Come, come, cry the bells, with the voice of an angel, come and learn what is laid up for ye, and learning take heart, and walk among the wickedness and cruelties of the world calmly, as Daniel walked among lions.' ”—*St James and St. Giles*.

<sup>9</sup> “I feel as if God had, by giving the Sabbath, given fifty-two springs in the year.”—Coleridge.

<sup>10</sup> George Herbert's Poems. Sunday.

only one in purpose, but united in operation. Your Committee therefore appeal to all the Sunday Societies throughout the land to join hands with them, and endeavour with them to ensure the success of the Sunday Rest Tradesmen's Bill by their contributions, by their petitions to both Houses of the Legislature, and by their influence with their representatives in Parliament.

The *Society for Promoting the Due Observance of the Lord's Day*, your Committee are glad to be able to say, is one with them as far as the proposed Bill is concerned, and is pledged to support it "in every effort calculated to be of use in its passing."

The *Society for the Abolition of Labour in the Fish, Ice, and Poultry Trades* has also entered into union with us, by electing two members of its Committee as delegated members of the Sunday Rest Central Committee of Tradesmen, from whom the proposed Bill will emanate.

The Cab and Omnibusmen's Sunday Rest Society is now in communication with your Committee on this subject. The object of this Society is to secure to the Cabmen and Omnibusmen of the Metropolis, with the ostlers and washers connected with the trade, their natural and Scriptural right to the rest of the Lord's Day. Your Committee, not knowing that the Six Day Cab Society had extended its labours to the Omnibusmen, had devoted much time in their behalf, and they found that drivers and conductors on the various routes bitterly complained that they were compelled to work five hours a day more than the mechanic, and to lose their Sunday Rest as well, which together makes a total of fifty hours per week more than the ordinary working man works. Many of the drivers said that they felt degraded in their own eyes by Sunday work. One driver said, "I never go to bed the same day I get up, because my omnibus does not get to the yard till after midnight; I never see my children but in bed." Another said, "Sir, if I was sure I should have my Sunday with my wife and children at home as a man ought to do, I should not spend so much during the week; I spend in the week many a shilling I should save. So I gain nothing by working on Sundays, and, besides, I am queer with myself and with every body else." Another driver pulled up at a corner of a street, and stooping forward to speak to a friend, said, "How's Ned?" "He's as ill as he can be. I fear he's gone his last journey. He'll never drive again." When the omnibus started he was asked whom he inquired after. The

reply was, "An old driver I was conductor for twenty years ago. He'll soon be off now, for he's an old man, and omnibus work is killing work." "How old is he?" "I should think he is about fifty." "Fifty!! he is a young man." "*Not at this work, sir. Why, sir, I work sixteen and seventeen hours a day all weathers, and fourteen on Sundays, and five times longer than my horses.*" The words "Not at this work" rung in the ears of the questioner for days after, and he wondered that the men were not worse than they are. But it is to be hoped that both Omnibus and Cabmen will obtain their right to rest on the Day of Rest. There are now more than 1600 cabs with six-day plates. There is double that number of seven-day cabs. Hence the song of the seven-day Cabman is too true of thousands in London.

"Drive, Drive, Drive.

In sunshine, frost, and rain,  
Ever to labour, never to thrive,  
The brand of the outcast Cain.  
Dinner, and church, and play,  
Rail, and rout, and ball,  
Till life and health are worn away,  
And never a rest at all.

"Ladies in cabs to church

Each Sabbath day will roll,  
Nor seem to care if I drive them there,  
What fate betides my soul;  
And all this worship too  
In the church of their choice must be,  
While the sound of a psalm, and a sight of the walls,  
And a tract is enough for me."

Your Committee have had communications with the various Societies for the Lord's Day in the cities and large towns in England and Wales, and also with the Sabbath Alliance of Scotland; and they are anxious to bring all the Sunday Societies in Europe into union with them, that union may strengthen their glorious work, for union is strength, and wherever union takes place it will tend to the spread of the blessings, civil, social, and religious, which flow from the Christian Sunday.

### IX. Sunday Movement on the Continent.

FRANCE.—Various indications have been given of a recoil from the extreme laxity of Sunday observance which has long cha-

racterized the French nation. In Church and State there is manifest restlessness under the "bad eminence" attained in this form of wickedness; so that reformatory measures might hope to gain footing were they wisely planned. We note a few significant facts.

A ministerial note was addressed to the *Ami de la Religion*—which had reproached the Government for employing an army of workmen every Sunday—denying that any State works are continued on Sundays unless exceptional circumstances render it absolutely necessary. Contractors on city works are under an obligation to discontinue their operations on Sundays and *fête* days, and all the contracts contain a clause to that effect. The note also asserts that contractors for demolitions, in remodelling the plan of Paris, make themselves liable to a fine of three hundred francs, if they continue their operations on Sundays.

"In the Cathedral of Notre Dame," says a late writer, "I read a recent proclamation by the Archbishop of Paris in favour of Sabbath-keeping. The import of it was, that the Christian world had long pointed at the French as a people without religion; that Sabbath observance was indispensable for religion, but had lamentably gone out of use," &c.

Abbé Mullois, Chaplain to the Empress of France, in a recent discourse on the Sunday question, observed that the neglect of rest on the Sabbath day, according to the commandment, brought on premature old age; and added these suggestive thoughts: "Who in these days of money-seeking cares for the old? Who would employ weak arms when young and strong ones are demanding their turn? Old age at fifty was one of the features of the day, one ever recurring to his notice in his intercourse with the poor. Public and private charities were insufficient to keep from want the thousands who on this ground could no longer find employment."

Thus, the experiment of a godless holiday Sunday, instead of a restful, refreshing holy day Sabbath, proves a confessed failure. The human constitution was not framed for perpetual exertion or dissipation. If not wound up weekly it runs down and *wears out*. "Old age at fifty is one of the features of the day," says the chaplain of the Empress. What a feature! what a commentary on the homeless, sabbathless, godless life of Paris and of France! What a lesson of warning for Sabbath-keeping nations!

SWITZERLAND.—The meeting of the Evangelical Alliance at

Geneva which brought together many Christian men of Europe, was an auspicious event for the Sabbath in Switzerland and over the Continent. One of the sessions was set apart for the consideration of the Lord's Day and the means of sanctification. Able papers on the subject were read by Pastor Godet, of Neufchatel, and the Rev. Dr. Thompson, of Edinburgh—the latter unfolding the true idea of the Scottish Sabbath, and vindicating it from innumerable misrepresentations. The discussion was continued in French and English, and resulted in such quickened interest that “a Society for the Sanctification of the Sabbath” was formed in Geneva; discourses were delivered in the pulpits, and a work of reform was begun which has extended into Cantons Vaud, Neufchatel, Berne, Basle, and other parts of Switzerland, and into Germany. A well-informed foreign journal says: “The attention of the Christian communities in Switzerland is fully awakened to the sinfulness of the manner in which they have allowed the Lord's Day to be neglected and even desecrated; and their leading men are making their best exertions, by precept and example, to instruct the people as to their duties in respect to Sabbath observance.” Your Committee has just received a very interesting letter from F. Godet, of Neufchatel, on the subject of Sunday reform there.

GERMANY.—The New York Sabbath Committee having scattered their German documents on the question about Germany, with the hope that sympathy might be kindled with the views coming to be cherished on the Sabbath question by the Anglo-German Churches in America, the following will show that this hope has not been disappointed. The New Evangelical Church Gazette, Berlin, April, 1862, has an able and earnest article on “Sabbath Reform,” where the labours of the Sabbath Committee are intelligibly explained, highly commended, and held up for imitation to Protestant Germany and Europe. It is evidently an editorial article. This is a cheering sign of the times. The day may, indeed, not be distant when an energetic movement on Sabbath reform may commence in the heart of Europe.

### **X. Sunday Movement in America.**

In the Report of last year, your Committee gave an account of the great reformation which has taken place in America, chiefly through the judicious, and energetic, and systematic

labours of the New York Sabbath Committee of Laymen. These gentlemen, with love to God who in mercy made the Sabbath for man, and with love to their neighbours who required it, set themselves a most arduous task, the restoration of the Lord's Day to its proper use. The Sunday laws of America had been adopted with the common law of England, which is inwrought with it, warp and woof; and inasmuch as these laws, together with others of a later date, which rendered trading illegal on the Lord's Day, were trampled under foot by unprincipled traders, they resolved, with the help and blessing of God, that the day should be observed by all the community as a Day of Rest. Their labours were directed against certain palpable evils, which may be classified as follows:—

1. *Offences against the Public Peace and Order.*
2. *Invasion of Public Morals.*
3. *Protection of the Sabbath in War.*
4. *Promotion of the General Sabbath Reform.*

1. Of this class the *Sunday news-crying* nuisance was the most obtrusive and the least defensible. It had, indeed, gained a foothold by a quarter of a century of unmanly toleration. They presented a memorial to the Mayor of New York and the Commissioners of Police, on the ground that it was a school of vice to the news-boys; that their evil example was disastrous to the children of the city; and that it was a violation of the rights of good citizens. The memorial was signed by more than a hundred of the most prominent citizens, and the nuisance was put down.

2. They next addressed themselves to the systems of evil which overspread the city, and which were vast enough to have discouraged any but the most manly and energetic. Five years ago the dram-shops, the German beer-gardens, the saloons, the theatres, and gambling-houses, and shops of all kinds, were open, and the Sunday in New York was as badly observed as in Paris or Vienna. But these mighty powers for evil, which would soon have borne down and overwhelmed all those noble and unchanging principles which make a nation great, have been checked and held back by stringent and wholesome laws, and SUNDAY CRIME AND DISORDER HAVE DECREASED SEVENTY-FIVE PER CENT.

3. Unfortunately for America, it is now rent in pieces by a terrible civil war. The New York Sabbath Committee, if they could not stop the effusion of blood, have at least endeavoured

to obtain the Sunday Rest to all their soldiers in the field, and accordingly issued an excellent, calm, and well-reasoned Document (No. xix.), "*A Plea for the Sabbath in War.*"

A copy of this document was forwarded, August 30th, 1861, to the newly-appointed General Commanding the Army of the Potomac, General McClellan, accompanied by a private note from a source claiming "more than a mere patriot's interest in his public career," and soliciting his influence in averting the terrible evil to the army and the country of a Sabbath-breaking military *régime*. On the 6th of September ensuing, the following admirable General Order was issued:—

"Head-quarters, Army of the Potomac,  
Washington, Sept. 6, 1861.

[*General Orders, No. 7.*]

"The Major-General Commanding desires and requests that in future there may be more perfect respect for the Sabbath on the part of his command. We are fighting in a holy cause, and should endeavour to deserve the benign favour of the Creator. Unless in the case of an attack by the enemy, or some other extreme military necessity, it is commended to commanding officers that all work shall be suspended on the Sabbath; that no unnecessary movements shall be made on that day; that the men shall, so far as possible, be permitted to rest from their labours; that they shall attend divine service after the customary Sunday morning inspection; and that officers and men shall alike use their influence to insure the utmost decorum and quiet on that day. The General Commanding regards this as no idle form; one day's rest in seven is necessary to men and animals: more than this, the observance of the holy day of the God of Mercy and of Battles is our sacred duty.

"GEO. B. McCLELLAN, *Major-General Commanding.*

"*Official: A. V. COLBURN, Assistant Adjutant-General.*"

Perhaps no single utterance of the sort was ever more timely or welcome to an army or a nation. It was hailed by the troops as a guarantee of rights previously ignored; and by the country as a recognition of obligations too little heeded. Its practical results were recognized by many observers, and denied by no one.

The desperate efforts of the country during the following year, however, to bring the civil war to a speedy issue endangered the Sabbath, and the Committee organized a deputation to the President, which was soon followed by his celebrated General Order to the Army and Navy, enjoining the orderly

observance of the Sabbath by the officers and men in the military and naval service.

“Executive Mansion, Washington,  
Nov. 15, 1862.

“The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard for the Divine will, demand that Sunday labour in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High. ‘At this time of public distress,’ adopting the words of Washington in 1776, ‘men may find enough in the service of God and their country, without abandoning themselves to vice and immorality.’ The first general order issued by the father of his country, after the Declaration of Independence, indicates the spirit in which our institutions were founded and should ever be defended,—‘The General hopes and trusts that every officer and man will endeavour to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.’

“ABRAHAM LINCOLN.”

This important order is worth much to the cause of religion and public morals. As the most distinct declaration from the chief magistrate of America of their Christian nationality it is an important document, and both officers and men hail this authoritative declaration of their right to rest on the day of rest with gladness.

Whatever may be our opinion of the war, we must acknowledge that there is wisdom, prudence, and mercy in commanding the orderly observance of the Sunday in warfare, for there is nothing gained by Sunday warfare any more than any other Sunday work. Indeed, it is a remarkable fact in the war now waging there, that almost without exception, the assailing party in Sunday warfare, *whether Union or Confederate, has been defeated*. And now there is a growing sentiment against Sunday fighting. Would that they would cease to fight altogether! and there is every reason why. The *Times* (April 11, 1862), New York, has the following leader:—

“SUNDAY BATTLES.—The late terrible struggle at Pittsburg adds another to the long list of Sunday battles. The facts are so clear in this and numerous other conflicts, and the results have been so uniform and decisive, that com-

ment is not only warranted but demanded, alike by philosophy, patriotism, and piety. The general statement cannot be gainsaid, that the more important movements of the National forces, in the early stages of the present war, were made on Sunday; and that they were undeniable failures. Patterson's column was constantly notorious for its manœuvring on Sundays—and for little else. Big Bethel, Bull Run, and Ball's Bluff were the great blunders and defeats of attacking armies on Sunday. All these engagements, excepting Ball's Bluff, under the now imprisoned Gen. Stone, preceded Gen. McClellan's noble Sabbath order. Thenceforward the rebels have made the Sunday assaults, with invariable loss of the battles thus waged. Mill Spring opened their career of Sunday fighting, which closes with Pittsburg. The battle of Winchester was begun on Sunday morning. The first of these battles cost the rebels Kentucky; the second, the valley of Virginia; and the third, the Mississippi Valley. The *Merrimac*, too, after its destructive Saturday's raid, ran a-muck against the *Monitor* on Sunday, and has spent a month in repairing damages.

"Add to the facts, that most of the Generals Commanding, whose names figure as assailants in these battles, were slain in them, or are in disgrace on account of them, and there is food for reflection in these bits of history. What has become of our Gen. Pierce, of Big Bethel memory? What of Gen. Stone? Where are Zollicoffer and Sidney Johnston? In short, since we have ceased the business of Sunday fighting and the rebels took it up, we have had only victories to record, and they only defeats and surrenders. Fort Donelson and Island No. 10, were our Sunday morning benison on week-day prowess.

"Nor are these isolated historical facts. History is full of them. The British forces assailed us on Lake Champlain and at New Orleans on Sunday, and were defeated. We assailed them at Quebec; our army was repulsed and its leader slain. We began the battle of Monmouth, and had the worst of it. Napoleon began the battle of Waterloo on Sunday, and lost his army and his empire. The battle of Blenheim, which has been repeatedly cited by the *Herald*, with its usual accuracy, as a successful Sunday battle, was not fought on Sunday, but began on Wednesday.

"We content ourselves with the simple collation of these suggestive facts. Let them go to swell that mighty volume of testimony to the supremacy and stability of a law as old as creation, which claims quite other use of one-seventh part of time than the work of willing human butchery."

4. Thus far the Committee proceeded when it was thought desirable that a national effort should be made for the conservation of the Sunday, and for the progress of Sabbath reform. An appeal was made to the clergy in a circular letter, and sermons were preached throughout America. Five of these sermons have been published in a volume, and several copies were presented to the friends of the Sunday in England through your Committee.

The Sunday movement in New York, and its successful re-

sults, have extended to other cities and states. In *New Hampshire*, "An Act for the Better Observance of the Sabbath" was passed July 3, 1860, which provides that "no person shall keep open his shop, warehouse, cellar, restaurator, or workshop for the reception of company, or shall sell, or expose for sale, any merchandise whatever," under a penalty of not more than ten dollars, or imprisonment not exceeding thirty days; the Act to be enforced in such towns as shall adopt the same by a majority vote.

In *Connecticut*, a law was passed, at the last session of the legislature, prohibiting the opening of lager-beer saloons on Sunday, under a penalty of forty dollars for each offence.

In *Pennsylvania*, the attempt to modify or repeal the Sunday laws elicited an adverse report from the committee of the legislature on vice and immorality, which demonstrated that to repeal Sunday laws would be absolutely oppressive to a large mass of the labouring people, would tend to the increase of vice, would be repugnant to the moral sensibilities of the great mass of the best citizens throughout the state, and directly opposed to the Word of God.

In *Baltimore*, Maryland, a most remarkable reform has been effected in the condition of public morals. It is thus sketched by the correspondent of the *Daily Times*:—"There was a time when lawlessness ran riot; when human life was insecure; when the elective franchise had become a mockery, and immorality of every kind walked abroad. Idleness, drunkenness, vagrancy, coupled with bloodshed, murder, rapine, and a thousand other evils, were common-place. Now, thank Providence, the scene is changed. We have sobriety, with most of its concomitants. No murders are recorded; robberies seldom occur. *Grog-shops and hotels, without distinction, are closed on Sundays. . . . Lager-beer resorts are all closed, and the consequence is, our sacred day of rest passes off devoutly, soberly, and free from violence.* All places of business . . . are compelled to suspend operations. . . . Baltimore may be set down as amongst the most orderly cities in America."

In *Cincinnati*, *St. Louis*, *California*, also, the same results have followed in the train of a better observance of the Sunday Rest, and abundantly prove, that Sunday laws are "the strongest guarantees of free institutions, are most wholesome checks upon licentiousness and dissipation, and are the surest safeguards

against pauperism and crime, which must necessarily undermine and ultimately destroy the liberty of any people<sup>1</sup>.”

Your Committee received the following most interesting and encouraging letters from the Rev. R. S. Cook, the Secretary of the Sabbath Committee of New York, dated respectively December 30, 1862, and May 7, 1863.

“Office of the Sub-Committee, New York, Dec. 30, 1862.

“REV. AND DEAR SIR,—Among the unfinished work of the year now drawing to a close, I find your valuable, but unanswered, letter of Sept. 29th. I should reproach myself for apparent neglect, but that other duties have crowded upon me; and the promised packet of papers and sermons only reached me a few days ago. It is not too late, I trust, to acknowledge your great kindness in forwarding these valuable documents, and in preceding them with so genial and precious a note.

“You will not blame me, I am sure, for having paragraphed some portions of your note in our leading journals, nor for having sent Dr. Wordsworth's exquisite ‘Hymn for Sunday’ on its errand of love over our broad country. You were kind enough to tell me the sweet story of your introduction to that hymn. Let me tell you an incident, received from a friend this very morning, of its wider introduction here. A fortnight ago,—immediately after it reached me, indeed,—I wrote a few lines as to its authorship, and sent the hymn to the *New York Observer*. My excellent friend and fellow-labourer, the President of the Panama Railway Company, knowing my initials, sent me this morning a copy of the hymn, with this note:—‘The following statement will interest you. At the prayer-meeting, in our Mission Chapel, Seventh Avenue, a week ago last evening, one of the brethren asked permission to read the “following hymn from the *Observer*.” He then read Dr. Wordsworth's beautiful Hymn on the Sabbath, without the slightest idea to whom the initials R. S. C. belonged. He closed by remarking that he intended to have the hymn printed, and that he should request it might be sung at the meeting to be held the following Sunday evening. True to his word, he was present at the time appointed, and distributed copies among the audience, by whom it was sung,’ &c.

“I enclose the handbill thus extemporized. One hundred or more of religious newspapers will catch up this gem of sacred song; it will pass into our Hymn-book collections; it will pass into the hymnology of our churches and families, and long after Dr. Wordsworth has gone to Heaven, his Sunday Hymn will be sung by American Christians. Please tell him this for his encouragement in the service of his Divine Master<sup>2</sup>. . . . . Another enterprise, for supplying our clergy and leading laymen with text-books on the Sabbath question, has been fairly begun. I have presented about 800 copies of the volume of Sabbath Sermons to as many clerical

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<sup>1</sup> Vid. Sabbath Documents, Sabbath and the Pulpit Resolution of 2000 Germans in Cowper Institute, New York.

<sup>2</sup> Vid. p. 5.

delegates to our great ecclesiastical bodies; and Gilfillan's excellent book on the Sabbath will be published by the American Tract Society in the spring, when we hope to secure means for *giving* a copy to every accessible minister of Christ's Gospel,—say 15,000 or 20,000. The plates of this work (630 pp.) were presented to our Committee by John Henderson, Esq., of Glasgow, brought out without charge by the Cunard Company, and entered without duties by our Government. We hope to promote the intelligent and efficient co-operation of the pulpit by this movement. . . . I shall esteem it as a favour to be kept apprised of your movements. I will send our documents as they are issued.

“Fraternally and truly,

“Your fellow-labourer in a blessed cause,

“Rev. Alfred Jones.”

“R. S. Cook, Secretary.

“Office of the Sub-Committee, 5, Bible House,  
New York, May 7, 1863.

“REV. AND DEAR SIR,—Your fraternal and most valuable letter of the 9th ultimo came just in time for our Biennial Meeting of the 26th. I took the liberty of reading a considerable portion of it in the presence of some 1500 or 1800 of our most intelligent Christian citizens; and then we sung Dr. Wordsworth's admirable hymn, as did the entire congregation, with great zest, copies being placed in all the pews, and all taken home for preservation. I stated or read its interesting history. Would that you and your friend of Westminster Abbey could have witnessed the scene!

“It is a great comfort to learn that our humble efforts contribute to the encouragement of fellow-labourers of the Lord's Day across the water. In these times of jealousies and heart-burnings, how precious to find an atmosphere of peace and unity! And your generous appreciation of our Sabbath Literature is most gratifying. Perhaps you underrate the admirable writings on this question your own country furnishes; we certainly prize them most highly. If we have made any advance, it has been in the distinctness of our views on the relations of the Sabbath as a civil institution. The peculiar structure of our Government helps us a little in disentangling this somewhat complicated matter; and we now have plain sailing in a channel strewn with wrecks of reform. . . . We hope to bring together some hundreds of the most influential friends of the Sabbath, say about Aug. 1, at Saratoga Springs—our great watering-place—and to sit down calmly for three or four days to a consideration of this great subject, in its various bearings on the civil, social, and religious interests of our country and the world. It is the season of general leisure. We hope to have several Papers prepared by ‘Representative Men’ of different Christian denominations, lay and clerical, which will form the basis of discussion, and which may then be given to the press for popular circulation. Such of our public men as Bishop McIlvaine, President Hopkins, Professor Schaff, &c., will willingly undertake service in such a cause, we think; and the whole demonstration promises to be the most imposing in the history of Christian Reform.

“Now, my dear Christian brother, how could you, or any friend of the Sabbath abroad, pass a pleasanter or more profitable month than in just

running over and sharing in the deliberations of this National Convention? You will learn all their plans for saving and sanctifying the precious institutions on which we rest our self-governing polity. You may be sure of a hearty welcome. . . . I am delighted to learn that you are planning the various organizations for Sunday sanctification into communications and co-operation; and you may rely on any aid we can give in this enterprise. Would it be of any value to you, or Continental Christians, for our proposed National Convention to address a letter to the friends of the Lord's Day in Europe, expounding the views commonly cherished here, and exhorting to increased fidelity there? There would be some propriety, perhaps, in such a missive, from the fact that the bulk of opposition and hindrance to reform in this country comes from European immigrants. . . .

"We shall have Gilfillan's admirable work from the press in a few days; we hope to place many thousands of copies in the hands of our clergy, for here as with you there is too much of ignorance and indifference 'where it ought not to be discovered.' Thus far the secular and religious press has been far more active than the pulpit, and there has been no essential loss, but some gain, in this attitude of forces while we were dealing with distinctly civil questions. Now, however, that we have reached a stage of the reform affecting the religious observance of the Lord's Day, we feel the importance of the intelligent support of the clergy, we confidently rely on it, and shall use all diligence to make it effective.

"You will notice that we are gathering a library of Sabbatical writings,—can you not help us in this project? It will be our aim to have a complete collection of the English literature of the Sabbath; as the reform goes forward, discussions will arise, when our armoury will be needed.

"Excuse this rambling letter. My hands are very full. Would that I could have a week's talk with you about this grand Sabbath reform in Europe and America! Would that we could join hands in a movement to resuscitate the Continental Sabbath, and secure thus a basis for evangelical effort, where now there is none, and can be none without the Sacred Day!

"Adieu! My dear brother,

"The Rev. Alfred Jones."

"R. S. Cook, Sec.

The progress of the Sunday observance in America, and the wonderful results following the enforcement of Sunday laws—seventy-five per cent. less crime and disorder—have given the greatest satisfaction to your Committee, and encourage them to persevere in their work with greater hope of final success. America owes the day and all the temporal and spiritual blessings of it to us, and she desires to unite with us in imparting it to the nations. England sent that day with her sons across the waters into the far West, and now its holy and glorious light is reflected back again for the comfort and encouragement of the Old Fatherland. The day is now the heritage of both nations. Both observe and keep it, and in this matter are one. And herein is a lesson for the rest of the world: the two busiest

nations of the world resting on God's Holy Day; and the two freest nations binding themselves with constraints for its observance. May their common love of the day, and their common faith in its Divine Author, unite the two nations in holy bonds of Christian love and amity and a never-ending peace!

### XI. Conclusion.

From the foregoing facts, it is evident that the Christian Sunday is a blessing of the greatest magnitude to individuals and nations, whether considered politically, physically, or religiously. To its observance foreigners of all nations ascribe our national greatness, and they are right. The Day has made us. We do not mean to say, the bare Day in itself. We mean, the Day and all that belongs to it, the Bible and the free grace of God through Jesus Christ, for it is the Bible's Day. Above all, it is the Lord's Day. "This is the Day the Lord hath made; we will rejoice, and be glad in it."

"O day of rest and gladness,  
O day of joy and light,  
O balm of care and sadness,  
Most beautiful, most bright;  
On Thee, the high and lowly,  
Bending before the Throne,  
Sing, *Holy, Holy, Holy,*  
To the Great *Three in One*.

"On Thee, at the Creation,  
The light first had its birth;  
On Thee for our salvation  
Christ rose from depths of earth;  
On Thee, our Lord victorious  
The Spirit sent from heaven,  
And thus on Thee, most glorious,  
A triple Light was given.

"Thou art a port protected  
From storms that round us rise;  
A garden intersected  
With streams of Paradise;  
Thou art a cooling fountain  
In life's dry, dreary sand;  
From Thee, our Pisgah mountain,  
We view the Promised Land.

"Thou art a holy ladder,  
Where angels go and come;  
Each Sunday finds us gladder,  
Nearer to heaven our home.  
A day of sweet refection  
Thou art, a day of love;  
A day of resurrection  
From earth to things above.

"To-day, on weary nations,  
The heavenly manna falls;  
To holy convocations  
The silver trumpet calls,  
Where Gospel-light is glowing  
With pure and radiant beams;  
And living water flowing  
With soul-refreshing streams.

"New graces ever gaining  
From this our day of rest,  
We reach the Rest remaining  
To spirits of the blest.  
To Holy Ghost be praises,  
To Father and to Son;  
The Church her voice upraises  
To Thee, blest *Three in One*<sup>3</sup>."

<sup>3</sup> "This beautiful Hymn was written by the Rev. Dr. Wordsworth, Canon of Westminster Abbey. It was transmitted to the Secretary of the Sabbath

## **XII. Gifts to the Committee of the Association.**

The Committee beg leave to offer thanks to the Rev. R. S. Cook, Secretary of the New York Sabbath Committee, for a volume of Sabbath Documents; a volume of Sabbath Sermons; a volume of Gilfillan on the Sabbath; and 250 copies of the XXIVth Doc. on the Civil and Sacred Sabbath; also to the Rev. Dr. Wordsworth for 100 copies of his Sermon on the Christian Sunday; also to A. J. Vieweg, Esq., for 5,000 of his Tracts; and to W. Rivington, Esq., for 5,000 Posters on Fair Play.

## **XIII. Finances.**

The accounts have been duly audited and found correct, and a balance sheet is appended to the Report. During the year the old debt of 55*l.* for printing has been paid off. There is *now* a balance at the Bankers; but outstanding claims will more than absorb it. The Committee therefore hope that inasmuch as heavy expenses must be incurred to secure by all legitimate means the passing of the Tradesmen's Bill next Session of Parliament, every Christian, every patriot, every philanthropist, and every lover of justice and fair play, will aid them by their contributions and their influence, that the Sunday may enter with all its blessings into every home in the land.

Committee by the Rev. Alfred Jones, of London, and published in the 'New York Observer.' An edition was printed, distributed, and sung in the Fifth Avenue Presbyterian Church; another in Mercer-street Church, and another at the Biennial Meeting of the Sabbath Committee. The London Religious Tract Society have printed it as a handbill from the American newspaper edition; and more recently, the Society for Promoting Christian Knowledge."—Extract from Doc. XXIV. of the New York Sabbath Committee.

# XIV.

*Statement of Receipts and Expenditure from May 16, 1862, to June 16, 1863.*

## SUNDAY REST ASSOCIATION.

### RECEIPTS.

	£	s.	d.	£	s.	d.
Balances, May 16, 1862 :—						
Williams, Deacon, & Co. . .	4	3	5			
Herries & Co. . . . .	0	10	0			
Cash in hand . . . . .	5	16	7			
				10	10	0
				148	10	6
Subscriptions and Donations . . . .				0	4	8
For Hymns sold . . . . .						

### EXPENDITURE.

	£	s.	d.	£	s.	d.
Printing and Stationery, 1859 . . .						
Rent to Christmas, 1862 . . . . .				55	0	6
Salary to Lady-day . . . . .				18	15	0
Donation paid twice, returned . . .				25	0	0
Petty Cash . . . . .				2	0	0
Balances, June 16, 1863 :—				17	4	3
Williams . . . . .	35	19	11			
Less cheque not appeared . . . . .	2	0	0			
				33	19	11
Herries & Co. . . . .				7	5	6
				41	5	5
				£159	5	2

Examined and found correct, June 16, 1863.

J. J. MILES, }  
JOHN FISHER, } *Auditors.*

Against the above Balance there are outstanding claims for Rent, &c. £46 7s. 3d.

# XV.

## LIST OF MEMBERS OF THE ASSOCIATION,

WITH THE SUBSCRIPTIONS RECEIVED.

	ANNUAL.			DONATION.		
	£	s.	d.	£	s.	d.
Asaph, the Right Reverend the Lord Bishop of				5	0	0
Aked, H. R., Esq. . . . .	0	5	0			
Allmett, George S., Esq., per John Rendall, Esq.	0	10	0			
Bridges, Sir Brook W., Bart., M.P. . . . .						
Back, Rev. John . . . . .	0	10	6			
Back, Miss . . . . .	0	5	0			
Ball, Mr. . . . .	0	5	0			
Baxter, R., Esq. . . . .				2	0	0
Bayley, Rev. E. . . . .	0	5	0			
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